

Deuteronomy 7:6-26 - Thursday, June 23rd, 2011

(6) "For you *are* a holy people to the LORD your God; the LORD your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. (7) The LORD did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; (8) but because the LORD loves you, and because He would keep the oath which He swore to your fathers, the LORD has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.

- This is both how and why we know that the Jewish people are God's chosen people, and that they are a special treasure above all other people.
- It's not so much "that" they're God's chosen people, it's actually more about "why" they are God's chosen people. It has nothing to do with them.
- It's important to note that God did not choose the Jewish people because of how great they were, He chose them because of how great He is.

- Perhaps this is a better way of saying it; "the Jews are great 'because' God chose them, it's not that the Jews were great 'so' God chose them."
- God chose the Jewish people because He had set His love on the Jewish people. In so doing He chose the least and made them the greatest.
- He selected and elected the last and He made them the first. It is for this reason the Jews are so blessed, and we see this throughout history.

- One example of this is how the highly coveted "Nobel Peace Prize," has been awarded to more Jews than any other race of people in the world.
- Actually, when you compare the Arab people, my people, to God's chosen people, you're forced to concede that God has truly blessed the Jew.
- It may be that you've seen this comparison of Nobel Peace Prize recipients before, but I think it would be apropos in the context of our study.

- We need to know that these statistics draw from a pool of 1.4 billion Muslims which is 20% of the world's population or 2 out of every 10 people.
- Conversely it draws from a pool of only 12 million, (with an m), Jews which is only 0.2% of the World's Population or 2 out of every 1,000 people
- Knowing this disparity in the population, look at this discrepancy between the Arab/Islamic Nobel Prize Winners as opposed to Jewish winners.

- Since the commencement of awarding the first Nobel Peace Prize in 1901, there have been a total of 165 Jews as opposed to only six Arab's.
- One of those six Arab/Muslims was none other than the Palestinian Liberation Organization's founder Yasser Arafat who won the prize in 1994
- As an aside; Norwegian, Kaare Kristiansen, a member of the Nobel Committee, resigned in protest to awarding a "terrorist," the Peace Prize.

(9) "Therefore know that the LORD your God, He *is* God, the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments; (10) and He repays those who hate Him to their face, to destroy them. He will not be slack with him who hates Him; He will repay him to his face. (11) Therefore you shall keep the commandment, the statutes, and the judgments which I command you today, to observe them.

- Simply put, God shows His love and mercy to those who love Him, but He repays and destroys those who hate Him. To me, this is a no-brainer.
- I'm not trying to be cute here, it's just that I don't know how much more clear God can be here. Those who hate Him, he destroys "to their face."
- This may be easier to understand by seeing it as God not forcing His love on anyone. God has given us a free will to choose to love Him or not.

(12) "Then it shall come to pass, because you listen to these judgments, and keep and do them, that the LORD your God will keep with you the covenant and the mercy which He swore to your fathers. (13) And He will love you and bless you and multiply you; He will also bless the fruit of your womb and the fruit of your land, your grain and your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you. (14) You shall be blessed above all peoples; there shall not be a male or female barren among you or among your livestock. (15) And the LORD will take away from you all sickness, and will afflict you with none of the terrible diseases of Egypt which you have known, but will lay *them* on all those who hate you. (16) Also you shall destroy all the peoples whom the LORD your God delivers over to you; your eye shall have no pity on them; nor shall you serve their gods, for that *will be* a snare to you.

- This may seem contradictory in the sense that it infers a conditional love from God, when they were chosen because of His unconditional love.
- I want to sort through this because the implications and ramifications are enormous related to our understanding of God loving, and blessing us.
- Whenever I come across passages like this, I always like to approach it from the standpoint of a father, or a parent, and their love for their child.

- Here's what I'm thinking; "while I will always love my children regardless of how disobedient or obedient they are, I may not always bless them.
- When they disobey me, or in rebellion against me, it doesn't mean that I won't love them as much, but it will mean I won't bless them as much.
- To quote a not so well known hymn, which I think not only says it best, it says it all; "Stay Under the Spout where God's Blessing Comes Out."

Jude 1:20-21 NIV But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit. (21) Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.

(17) "If you should say in your heart, 'These nations are greater than I; how can I dispossess them?'— (18) you shall not be afraid of them, *but* you shall remember well what the LORD your God did to Pharaoh and to all Egypt: (19) the great trials which your eyes saw, the signs and the wonders, the mighty hand and the outstretched arm, by which the LORD your God brought you out. So shall the LORD your God do to all the peoples of whom you are afraid. (20) Moreover the LORD your God will send the hornet among them until those who are left, who hide themselves from you, are destroyed. (21) You shall not be terrified of them; for the LORD your God, the great and awesome God, *is* among you. (22) And the LORD your God will drive out those nations before you little by little; you will be unable to destroy them at once, lest the beasts of the field become *too* numerous for you. (23) But the LORD your God will deliver them over to you, and will inflict defeat upon them until they are destroyed. (24) And He will deliver their kings into your hand, and you will destroy their name from under heaven; no one shall be able to stand against you until you have destroyed them.

- This is interesting for a number of reasons not the least of which is, it gives us better picture of why God may choose to do things a certain way.
- Here, Moses tells them that first and foremost they should remember how the Lord did "what" He did to Pharaoh and to all Egypt in the plagues.
- Then, Moses tells them that God will drive out those nations before them little by little and not all at once lest the beasts become too numerous.

- There's something else here that I want to point out before we complete the chapter. Notice in verse 21 where God says to not be terrified.
- The reason that He gives is He is a great and awesome God who is among them, and that He will drive out their enemies from before them.
- At first glance, it's easily missed, but it seems to me that fear and terror come when I take matters into my own hands, and fight my own battles.

(25) You shall burn the carved images of their gods with fire; you shall not covet the silver or gold *that is* on them, nor take *it* for yourselves, lest you be snared by it; for it *is* an abomination to the LORD your God. (26) Nor shall you bring an abomination into your house, lest you be doomed to destruction like it. You shall utterly detest it and utterly abhor it, for it *is* an accursed thing.

- This begs the question of why God goes from telling them, He will deliver them from the enemy's to warning about the gods of their enemies.
- Well, if Aaron, the older brother of Moses were still alive, he would most certainly be qualified to testify about how easy it is to actually do this.
- The reason being, Aaron actually did do this with the whole golden calf god thing he did when he committed the abomination before the Lord.

Arab/Islamic Nobel Prize Winners

Literature

1988 - Najib Mahfooz

Peace

1978 - Anwar El-Sadat

1994 - Yasser Arafat

2003 - Shirin Ebadi

Chemistry

1999 - Ahmed Zewail

Physics

Abdus Salam

Jewish Nobel Prize Winners

Literature

1910 - Paul Heyse

1927 - Henri Bergson

1958 - Boris Pasternak

1966 - Shmuel Yosef Agnon

1966 - Nelly Sachs

1976 - Saul Bellow

1978 - Isaac Bashevis Singer

1981 - Elias Canetti

1987 - Joseph Brodsky

1991 - Nadine Gordimer

2002 - Imre Kertesz

World Peace

1911 - Alfred Fried

1911 - Tobias Asser

1968 - Rene Cassin

1973 - Henry Kissinger

1978 - Menachem Begin

1986 - Elie Wiesel

1994 - Shimon Peres

1994 - Yitzhak Rabin

1995 - Joseph Rotblat

Chemistry

1905 - Adolph Von Baeyer

1906 - Henri Moissan

1910 - Otto Wallach

1915 - Richard Willstaetter

1918 - Fritz Haber

1943 - George Charles de Hevesy

1961 - Melvin Calvin

1962 - Max Ferdinand Perutz

1972 - William Howard Stein

1972 - C.B. Anfinsen

1977 - Ilya Prigogine

1979 - Herbert Charles Brown

1980 - Paul Berg

1980 - Walter Gilbert

1981 - Ronald Hoffmann

1982 - Aaron Klug

1985 - Herbert A. Hauptman

1985 - Jerome Karle

1986 - Dudley R. Herschbach

1988 - Robert Huber

1989 - Sidney Altman

1992 - Rudolph Marcus

1998 - Walter Kohn

2000 - Alan J. Heeger

2004 - Irwin Rose
2004 - Avram Hershko
2004 - Aaron Ciechanover
Economics
1970 - Paul Anthony Samuelson
1971 - Simon Kuznets
1972 - Kenneth Joseph Arrow
1973 - Wassily Leontief
1975 - Leonid Kantorovich
1976 - Milton Friedman
1978 - Herbert A. Simon
1980 - Lawrence Robert Klein
1985 - Franco Modigliani
1987 - Robert M. Solow
1990 - Harry Markowitz
1990 - Merton Miller
1992 - Gary Becker
1993 - Rober Fogel
1994 - John Harsanyi
1994 - Reinhard Selten
1997 - Robert Merton
1997 - Myron Scholes
2001 - George Akerlof
2001 - Joseph Stiglitz
2002 - Daniel Kahneman
2005 - Robert (Israel) Aumann
Medicine
1908 - Elie Metchnikoff
1908 - Paul Erlich
1914 - Robert Barany
1922 - Otto Meyerhof
1930 - Karl Landsteiner
1931 - Otto Warburg
1936 - Otto Loewi
1944 - Joseph Erlanger
1944 - Herbert Spencer Gasser
1945 - Ernst Boris Chain
1946 - Hermann Joseph Muller
1950 - Tadeus Reichstein
1952 - Selman Abraham Waksman
1953 - Hans Krebs
1953 - Fritz Albert Lipmann
1958 - Joshua Lederberg
1959 - Arthur Kornberg
1964 - Konrad Bloch
1965 - Francois Jacob
1965 - Andre Lwoff
1967 - George Wald
1968 - Marshall W. Nirenberg
1969 - Salvador Luria
1970 - Julius Axelrod
1970 - Sir Bernard Katz
1972 - Gerald Maurice Edelman
1975 - David Baltimore
1975 - Howard Martin Temin
1976 - Baruch S. Blumberg
1977 - Rosalyn Sussman Yalow
1977 - Andrew V. Schally
1978 - Daniel Nathans

1980 - Baruj Benacerraf
1984 - Cesar Milstein
1985 - Michael Stuart Brown
1985 - Joseph L. Goldstein
1986 - Stanley Cohen [& Rita Levi-Montalcini]
1988 - Gertrude Elion
1989 - Harold Varmus
1991 - Erwin Neher
1991 - Bert Sakmann
1993 - Richard J. Roberts
1993 - Phillip Sharp
1994 - Alfred Gilman
1994 - Martin Rodbell
1995 - Edward B. Lewis
1997 - Stanley B. Prusiner
1998 - Robert F. Furchgott
2000 - Eric R. Kandel
2002 - Sydney Brenner
2002 - Robert H. Horvitz

Physics

1907 - Albert Abraham Michelson
1908 - Gabriel Lippmann
1921 - Albert Einstein
1922 - Niels Bohr
1925 - James Franck
1925 - Gustav Hertz
1943 - Gustav Stern
1944 - Isidor Issac Rabi
1945 - Wolfgang Pauli
1952 - Felix Bloch
1954 - Max Born
1958 - Igor Tamm
1958 - Il'ja Mikhailovich
1958 - Igor Yevgenyevich
1959 - Emilio Segre
1960 - Donald A. Glaser
1961 - Robert Hofstadter
1962 - Lev Davidovich Landau
1963 - Eugene P. Wigner
1965 - Richard Phillips Feynman
1965 - Julian Schwinger
1967 - Hans Albrecht Bethe
1969 - Murray Gell-Mann
1971 - Dennis Gabor
1972 - Leon N. Cooper
1973 - Brian David Josephson
1975 - Benjamin Mottleson
1976 - Burton Richter
1978 - Arno Allan Penzias
1978 - Peter L Kapitza
1979 - Stephen Weinberg
1979 - Sheldon Glashow
1988 - Leon Lederman
1988 - Melvin Schwartz
1988 - Jack Steinberger
1990 - Jerome Friedman
1992 - Georges Charpak
1995 - Martin Perl
1995 - Frederick Reines

1996 - David M. Lee
1996 - Douglas D. Osheroff
1997 - Claude Cohen-Tannoudji
2000 - Zhores I. Alferov
2003 - Vitaly Ginsburg
2003 - Alexei Abrikosov